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WEEKLY REVIEW.

—The Bishop of Madras has invited the clergy of his diocese to unite in prayer on Whitsuntide, to-morrow, for the grace of God to be bestowed on Bishops, Pastors, Missionaries and on their congregations. The following is an extract from the circular :

"That the Holy Spirit may be so effectually sent down by Him who ascended into heaven to bestow the promise of the Father, that the hearts of the heathen may be turned from their prejudices and idolatries and made willing to embrace the gospel of Christ; that Missionaries and their helpers may be greatly encouraged, may teach and preach the word always with all assurance and power of the Holy Ghost; that suitable men may be raised up in England under the holy inspiration of the Spirit of Christ to come over and help the good work; that many Native Christians may be so taught of God and be so stirred in the depths of their spirits by the sight of the sinful idolatries around them and the sense of the wonderful love of the Lord Jesus Christ and so fitted for the work of Evangelists, as to become ambassadors of Christ to their fellow-countrymen and to persuade many to come to the Saviour.

"For the practical carrying out of this invitation to prayer, I would only suggest, as on the former occasions, that whilst you make the person and work of the Holy Spirit the grand subject of your sermons on Whitsunday, you should also, on one or more of the eight days beginning with the Wednesday before Whitsunday and ending with the Wednesday after Whitsunday, hold a meeting for prayer in your school room or other more suitable building, where you should yourself preside, asking such laymen or Clergymen to take part in the proceedings as you think desirable. Three prayers with three portions of Scripture, a short address, and some singing, will occupy one hour. Such meetings need not interfere with the stated Whitsuntide Church Services."

The Jewish celebration of Pentecost, and that of the Church of England, coincide this year.

—His Highness Sveesing, Rajah of Chamba, has given the Punjaub Medical Missionary Society a paper in which he pledges himself, if they will station a Medical Missionary at Chamba, to give the Society Rs. 2,400 annually, to provide a hospital and dispensary, with medicines, instruments &c., defraying all contingent charges; the missionary to have full liberty to prosecute his calling; but he must render due professional attendance to the Rajah and his immediate relatives. A missionary will be sent as soon as one is obtained.

—The *Christian Intelligencer* of April 4, 1867, says there are 54,009 churches in the United States. Of these more than half belong to the Methodists and Baptists viz.. Methodist 19,883 and Baptist 11,211. There are not so many churches connected with the Established Church in England as there are connected with the Methodists in America. The Presbyterians come next to the Baptists, with 5,661 churches; to which may be added 1,600 others of a Presbyterian character. The Congregationalists have 2,334. The Lutherans 2,138. The Episcopalians, 1,146.

So that the Episcopal churches are considerably less than one in forty. The Roman Catholics have 2,559 churches, a small number when we consider the immense immigration from Roman Catholic countries; in the last 20 or 30 years.

It has been supposed, says the *Bibliotheca Sacra*, that the description given of the view that Moses had from Pisgah, before his death, was addressed to the imagination and not to the eye. It was thought that no summit of the Moab mountains opposite Jericho, furnished a prospect like that represented. Hitherto but few travelers have gone to this trans-Jordanic region. But this question has at length been put to the test. Mr. Tristram, in his recent exploration of a part of the Belka, ascended one of the brows there overlooking the mouth of the Jordan, from which he beheld a landscape which corresponds remarkably with the Biblical representation. The view took in Mts. Seir and Hor, the Dead Sea, Hebron, the Mount of Olives, Gerizim, Carmel, Tabor, Hermon, and the Mediterranean Sea.

We publish in another column an Invitation to observe Wednesday next, the 12th instant, as a day of special prayer for the children of Christian parents. Arrangements have been made for a meeting of the character proposed, in the Durbar room of the Town Hall, at 5½ p. m., of that day. All are invited to attend.

A friend in Poona writes us that "Mr. Cassidy's successor, Mr. Gillett, has entered upon his work at Poona, and that the meetings held on Sabbath days, in the morning at eleven o'clock, and in the evening at half past five, and on Wednesday evenings at half past six, have been very encouragingly attended. There is no doubt but that Poona is a field wide enough for many laborers, whether amongst the Native, or European population, and all true Christians, of whatever name, will rejoice if the Master's kingdom is extended, and souls are won to him, whosoever may be the instrument made use of."

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SCIENCE AND CHRIST.

THERE never was an age when man was more disposed to glory in his wisdom, than this; and there never was an age when the wisdom of man led him to commit himself to more egregious absurdities, than it has done in this. In the age when the Gospel

began to be published among the nations, there were many marvellous trophies of human genius in Greece and Italy; the wisdom of man had yielded some magnificent fruits; and yet in that very age it was seen how signally incompetent was the mere wisdom of man to attain to the only knowledge that could free him from the slavery of sin and endow him with life eternal. An apostle then wrote: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Christ was the wisdom of God incarnate. Well, how did the world receive this heaven-descended wisdom? Did they recognize it, rejoice in it, abandon all for it? How did the wise men of Greece and Rome treat the Gospel that brought to them the utterances of this divine wisdom? Did they perceive the inimitable beauty and truth of the sermon on the Mount? Were they transfixed with wonder when they heard the report of what Jesus said to his disciples the evening before his crucifixion? Did they exclaim, Never man spake like this man! What are the words of Soerates in comparison with these divine words! How entirely are Plato and Cicero and all our philosophers eclipsed! Did they gaze with rapt admiration at the cross of Christ? Were they awe-struck at the wisdom, holiness and love, that so marvellously asserted themselves in the voluntary sacrifice of Christ for the sins of the world? Nothing of the kind. Neither Jews nor Gentiles saw any beauty in Christ, his words or his work, that they should desire him for their teacher and their Saviour. They despised and rejected him. And thus in the very age when the wisdom of man was glorying in some of its most remarkable achievements in art and culture, it pronounced its own most complete condemnation by its inability to recognize the wisdom of God in Christ.

Well, in our age the wisdom of man has far out-stripped all its former discoveries and achievements. In the heavens and the earth, it has brought to light sublime truths that had remained occult from the beginning of the world. In every department of material and mental science it has rushed on from victory to victory, with the speed of an Alexander. It has, in a certain sense, given us new heavens and a new earth by its discoveries and inventions; mountains are removed; islands have ceased to be islands; there is no more sea. The barriers of ages have dissolved at a word. Millions are gathering, at this moment, in the finest city in the world, to see the collected products of human industry and to gaze upon such exhibitions of science as would have seemed to our forefathers to belong more to the region of fairy-land. But the very means by which

these millions go up, from all parts of the world, with ease, luxury and celerity unexampled, are among the highest achievements of human genius. And no matter how distant the countries they come from, they can for the most part communicate immediately with their remote homes. Is it wonderful that man should be lifted up at these trophies of human wisdom and power, and conclude that every thing must fall before his penetrating glance?

For the mere sake of argument we use the language that is current, and speak of the achievements of the age, as though they were simply ascribable to man's own genius.

We have said that there never was an age when the boasted wisdom of man betrayed him into more egregious absurdities than it has done in this. We might fill our paper with illustrations; we content ourselves with a few specimens in a particular department; and we take them from a useful work quoted in our columns the other day, Duns' "Science and Christian thought."

"By the appearance of the Vestiges of the Natural History of Creation, in 1844, in the very heart of advanced British thought, Christian enterprise, and broadly-marked spiritual power, we were cast back on the crudities of DeMaillet, and the wild hypotheses of Lamarck. But for the retrograde step of 1844, it may be asserted, we should not, for many years to come, if ever, have had Mr. Darwin's "Origin of Species," Professor Huxley's "Man's place in Nature," or Sir Charles Lyell's "Antiquity of Man;" and Baden Powell's Essay on the philosophy of Creation, would have worked little damage. It produced in society a taste for the discussion of such subjects, and the shock to Christian thought is not now so violent as it would have been had this preparatory process not been going on.

"The drift of Professor Huxley's work, Man's Place in Nature, is to set aside the distinctions between the orders *hominina* and *quadrumana*. 'If it could be shown,' he says, 'that the marmosets, for example, have arisen by gradual modification of the ordinary platyrrhini, or that both marmosets and platyrrhini are modified ramifications of a primitive stock, then there would be no rational ground for doubting that man might have originated, in the one case, by the gradual modification of a man-like ape, or in the other case, as a ramification of the same primitive stock, as those apes.' 'Thoughtful men, once escaped from the blinding influence of traditional prejudice, will find in the lowly stock whence he sprung the best evidence of the splendour of his capacities.'

Carl Vogt, whose work has been recently translated into English, says:

"The ape-type does not culminate in one, but in three anthropoid apes, which belong to at least different genera. Each of these anthropoid apes has its peculiar characters by which it approaches man; the chimpanzee, by its cranial and dental structure; the orang by its cerebral structure; the gorilla, by the structure of its extremities. If the macaci in the Senegal, the baboons on the Gambia, and the gibbons in Borneo, could be developed into anthropoid apes, we cannot see why the American apes should not be capable of a similar development. If in different regions of the globe, anthropoid apes may issue from different stocks, we cannot see why these different stocks should be denied the further development into the human type, and that only one stock should possess this privilege; in short we cannot see why American races of men may not be derived from American apes, negroes from African apes, or negretos, perhaps, from Asiatic apes."

We have a number of distinguished writers who do not hesitate to identify God with his works, and confound the Creator with the sinful creature.

How many of those who are unwilling to relinquish the name of Christian, show that they receive not the scripture revelation of God, of Christ, of the way of salvation, of man's character and danger. How many of 'the wise and prudent, the learned and influential, consider the Gospel which Paul

preached foolishness, and are racking their brains to make the Gospel what it should be, mutilating it and patching it, and by the superior wisdom of man, bringing it into conformity with the requirements of this advanced age.

Well, they are taking up their position, and a day that is coming will show what that position is, relatively to God and Christ and truth and wisdom.

THE KINGDOM OF HEAVEN, XIII.

And I heard the number of them which were sealed; and there were sealed 144,000 of all the tribes of the children of Israel. Rev. vii. 4.

The book of Revelation consists of a succession of vistas, all terminating with that revelation of the glory of God in Christ which shall characterize the day of the Lord. The seer takes his stand first at one avenue of truth, one chain of providential sequences, pursuing that particular series till he reaches the central place of glory; then he takes his stand at another portal of truth and shows us the vista which it commands. Just as though a man, writing the history of some heptarchy should begin with one kingdom and sketch its entire history, then return to the next and trace its career from beginning to end, and so with each. The church of Christ is indeed one, but its relations are diverse; just as the Jewish nation of old stood in diverse relations to the Egyptians, Assyrians, Tyrians &c., relations which were distinguished in prophecy.

More than eighteen centuries are rapidly sketched in the sixth chapter of revelation. We have the Apostolic church; the development of schism, culminating in the eastern and western church; Romanism; modern infidelity; the termination of martyrdom, through the principles of religious liberty; and the manifestation of the Lamb. This manifestation is of a universal character; the glory is such as to eclipse that of sun, moon and stars; and the inhabitants of the earth, of all classes, are filled with consternation at the discovery that he whose Gospel they have despised and rejected, is clothed with all divine majesty and power. The revelation of the Lamb is the revelation of the wrath of the Lamb to those who are conscious that they have not availed themselves of his atoning blood. To them who are united to him by a living faith, there is a marvellous revelation of his love; for the glory which they behold adds a thousand fold to the recognized value of his gracious words long cherished in their hearts.

But he comes to be glorified in his saints and admired in all them that believe. The righteous must shine forth in the kingdom of our Father. In other words 'the servants of our God must be sealed in their foreheads,' vii. 3. The glory of God shall be put upon them in a way that all shall recognize. The language is borrowed from Ezekiel, ix. 4. Both the 9th and 10th chapters of Ezekiel are interpreted and transferred in the 7th and 8th chapters of Revelation, just as the 47th and 48th are in the 21st and 22nd.

The servants of God are the 144,000 of all the tribes of the children of Israel. These servants of God are those who are found believing on the Lamb, when he appears, and to whom there is no wrath in his advent. And they are afterwards (verse 9) described as a great multitude, which no man could number, of all nations, kindreds, people and tongues, serving him (15) day and night in

his temple. They are the good seed of the kingdom. Why are they spoken of as of all the tribes of the children of Israel?

God is one and the same, from everlasting to everlasting. There has been a graduated revelation of him; but he is the unchanging One. This graduated revelation was necessitated by the gradual development of man's capacity of apprehension; by the growth of the church, through the ages and dispensations. In the structure and constitution of the child there are premonitions of the future man; the child, however, thinks as a child, knows as a child, looks at things from a childish point of view. In every generation, the favor of God, which is life, has rested upon those who believed upon him, his regenerate offspring. Among the twelve tribes, all who looked to him in childlike faith, enjoyed his saving grace.

The dispensation of the fulness of times has come. The church has attained her majority, so far as relates to her privileges and to the divine communications. In this maturer state, the significance of much that was seen in the earlier conditions, becomes apparent. The type adumbrated the antitype; but the antitype explains a good deal in the type not formerly understood. Pentecost has a far higher significance in this dispensation than it had in the old. And the division of God's Israel into twelve tribes is referred to in this latter-day account of the sealed servants of God, because the people of God in these latter days are actually found in different denominations. The oneness of the entire church is made manifest by that which makes each believer manifest, namely, the sealing. The perfect unity is set forth by the perfect number, 12 times 12, 144, with thousands added. And each tribe, the least and obscurest, contributes as much to this perfection of the church, as the largest and most distinguished. We must put away the idea that numbers are intended by these figures; the total of the sealed is one that no man can number. But there will be no opportunity or shadow of pretext for one tribe to glory over another. It will be taught that it is nothing by itself; completion belongs to the entire number, the 144,000. Whatever, in our denominations, tends to separate God's children from each other, is of the devil; at the sealing, these divisive elements must disappear; and there will doubtless be great shame and confusion of face as Christians remember the former tendency to glory in their respective denominations. Each one will be compelled to recognize the favor of God resting upon the others; to realize that the others are necessary to him as he is to the others. The prayer of Christ will be fulfilled, That they may be one, even as we are one.

Looking at the vast variety that obtains in the constitutions, temperaments, education and experience of men, it is quite conceivable that certain aspects of divine truth should have special attractions for some, and other aspects for others. The mere fact that they have been called to combat with some particular form of wickedness will endear to them that aspect of truth which specially helped them to combat it. With regard to fundamental things, all Christians are one; as regards the things which separate them and beget jealousy and rivalry, these things being of the devil must come to an end; Christ is manifested that he may destroy the works of the devil. But we can conceive that some will continue to have special satisfaction in the thought that they were chosen in Christ

before the foundation of the world; others, in the thought of man's responsibility; some will find one form of devotion more congenial to their feelings, others, another form; one Spirit, but diverse manifestations; but a readiness on the part of each to recognize and rejoice in the manifestations made through others.

NOTES FROM AN INTERLEAVED BIBLE.—

John vi. 4. 'The Passover was nigh.' Why this statement? Because the multiplication of loaves and Christ's exposition of the miracle in the synagogue at Capernaum, were designed to show that the true Passover, the Lamb that taketh away the sin of the world, was about to be offered.

12. In the midst of profusion men give to the winds all thoughts of economy. But He that had unlimited power to produce, despises none of his productions. 'Gather up the fragments that nothing be lost.' Tomorrow will come with its need and to-day's superfluity must meet that need. Very different calculations were passing through the minds of those who had eaten.

15. 'They would take him by force to make him a king.' What need for us to return to the dull duties and drudgery of life? Here is one who is able by his mere fiat to keep us in life and supply all our need. Like the children of Israel in the wilderness, fed by manna, we need no more till the ground or toil on the deep. This is the Messiah, the very Christ that we need. We will abide with him, and he shall give us all we ask. This is the true king of the Jews, and such we now proclaim him. And let the kings who are ruling the land in behalf of the idolatrous Romans, tremble; for our king is mightier than all their hosts.

But as Jesus withdrew from the people of Nazareth when they sought to cast him down from a precipice, so he withdrew from this carnal multitude who sought to make him a king.

18. 'A great wind blew.' Providence and the command of Christ did not seem to correspond. Thus it often is. Is this way our faith in his simple word is tested. His word is greater than all winds, all events. Where we have a clear discovery of his will in his word, we are not to submit the matter over again to Providence. This was the sin of Balaam.

23. 'Ate bread after that the Lord had given thanks.' A singular way of indicating the miracle. How many of the 5,000 became attached disciples of Christ? Very few indeed, it is probable. This, not from any want of evidence; for the evidence was sufficient to secure their attachment to a Christ of their own fancy, studious of their worldly ease. The true stumbling-block, then as now, was Christ's exalted character and aims. We are told vii. 5. that even his brethren did not believe upon him. That is, they were not reconciled to his true character and aims. They believed in his miracles just as these 5,000 did.

Epitome of News.

SATURDAY, JUNE 1, 1867.

—The next Overland Mail is advertized to leave on the 9th at 5 P. M.

—A meeting has been held at Calcutta in honor of the late Rajah Rhadakant Deb. He was regarded by the old Hindoos as their leader in the van of opposition to all progress, and died, says

the *Friend of India*, as he lived, amid the filthy idolatries of the filthiest of the Hindu Pantheon. Mr. Dall was at the meeting above mentioned, and spoke as follows:

"I have a special message, to such as think he worshipped idols. I almost hear him now, saying, 'Tell them all; let them know the truth; show them what was the religion which sustained me in all my work.' That handsome temple of Krishna which the Rajah built within his grounds not many years ago is said to hold in its shrine an idol of the god, made of the nine most precious metals. I asked my venerated friend one day—'Rajah, do you worship that idol?' No—'men never worship idols,' was his reply, 'they are for our little ones.' With a smile he added, 'you give your children dolls?' I answered, 'yes; to play with, not to worship.' 'We give our children dolls,' he continued, 'until they grow big enough to worship without such help.—Then, dear Rajah, if you never worship idols, what do you worship?' 'My worship,' he replied, 'my religion, is *Shaloktyo*, to be always in the same place with God; *Shamippo* to be drawing nearer and nearer to God; *Shajugio* to be in conscious communion with God; *Neerbaan* to be lost in God, as a star in the morning light.' 'This,' (I said) 'this, Rajah, is my religion.'

The *Friend of India* adds: "A pleasant contrast to such unchristian, pantheistic rubbish as this—sad enough in the Rajah's case but terribly pitiable in Mr. Dall's—are the remarks of Baboo Peary Chand Mitter, professedly a Hindoo—"the Rajah did not exercise a progressive influence when he agitated for the repeal of Lord William Bentinck's Law for the abolition of the *Suttee*, or when he patronised the *Dhurma Shobha*, or when he petitioned against the enactment of the *Lex Loci*, or when he counter-petitioned against the Association of Friends for the promotion of Social Improvement in respect to the suppression of the evils of polygamy."

—The *Prabhakar*: "The Hindoo religion was so strict in the matter of liquor that even if pursued by a tiger a Brahmin would not seek shelter in a grog-shop. Where is all that now? Now we find in conspicuous parts of the town in still more conspicuous characters the words—"Unnodapersad Benterjea, Wine Merchant; or Hurryhur Mookerjee, Champagne Seller." What does all this mean? Where is the Hindu religion? Now-a-days the number of drunkards in the town has greatly increased. Brahmins, Kaisths, &c., have taken to the bottle; and merciless liquor and heartless prostitutes are destroying the wealth, honor, learning, wisdom and even life of our society. What can one or two weak Abstinence Associations do against such forces? Nevertheless they deserve credit for what they do perform. Why do a Government so civilized and courageous as the British aid such life-destroying agencies? Is the public treasury aiding such sinful undertakings for the sake of a little gain? Is this the teaching of the pure religion of Christ? If the work of Government cannot be done without liquor and prostitutes, and if their absence detracts from the beauty of civilization then at least give them a place in the suburbs of the Town."

—The English Mail of the 10th, arrived last evening.

—*Overland Mail*: Mr. Disraeli's last proposals respecting the compound house-holders have been adopted, after a long debate, by 322 to 256 votes. The Reform Bill is now generally considered safe.

Sir John Gray's motion relating to the Irish Church was met by "the previous question," which was carried by 195 to 183 votes.

A royal commission is to be appointed to inquire into ritualistic observances in the Established Church.

It is reported that Mr. Pope Hennessey has been offered the Governorship of Labuan and the Consul-Generalship of Borneo.

A public subscription, headed by the Prince of Wales, has been commenced to provide funds for the entertainment of the Belgian riflemen who are to visit England in July next.

The Royal Academy Exhibition was opened on May 6. Most of the Academicians are well represented.

In the debate about the Irish Church, Mr. Gladstone maintained "That the mere removal of anomalies of details would only make the anomaly of principle more offensive to the people of Ireland, and to show that the Irish Establishment did not fulfil any of the three conditions on which an establishment could be justified, viz., that it was the church of truth, the church of the

great bulk of the people, or the church of the poor. He did not believe the people of Ireland would tolerate such an anomaly for all time, and he was persuaded that neither Englishmen nor Scotchmen would endure a State Establishment for the use of a fraction of the population, and that fraction the wealthiest and best able to maintain a church for themselves. He hoped the time was not far distant when the Parliament of England would look the question fairly and fully in the face, and when that time came he believed a result so happy would be arrived at that they would all wonder at the folly which had delayed it so long."

The annual meeting of the Congregational Union was held on May 7. The inaugural address was delivered by Dr. Campbell, of Bradford. A motion in favour of admitting Baptist Churches to the privileges of the Congregational Union was carried by a large majority.

The receipts of the Religious Tract Society last year, were £110,774.

The publishers of the leading newspapers in New Orleans have mutually agreed to discontinue the Monday morning editions of their respective journals, in order to afford persons in their employ "an opportunity of enjoying such rest, recreation or religious exercise (on the Sabbath) as the conscience of each may approve."

There is considerable excitement in Boston, Massachusetts, on account of the determination of the authorities to put the Maine law into actual operation. The State constabulary lately visited one of the largest wholesale and retail wine establishments in the city, and seized stores to the amount of from 10,000 to 15,000 dols. The officers were hooted by the large crowd which had assembled, and at one time a riot seemed inevitable. The "Sons of Temperance" have resolved to make a strong effort to induce Congress to pass a Maine law for the city of Washington.

Mrs. Eyre, wife of the late Governor of Jamaica, was presented on the 6th inst., with a magnificent bracelet in gold and brilliants, by the ladies of the neighbourhood of Market Drayton.

—The Gospel Propagation Society's income last year, amounted to £91,186, leaving a deficit of £12,000.

—There are 169 missionaries connected with the London Missionary Society. There are 26,000 members in connection with 300 churches. Receipts last year £75,713, leaving a deficit of £29,900.

The financial statement of the Italian government shows a deficit of £23,200,000. An attempt is being made to pay off the debt to the National Bank, so that the forced currency of its notes may cease.

The King of Italy is to visit the city of Venice on May 10, accompanied by the Minister of Justice. The health of the Princess of Wales continues to improve.

The Government intend to propose the formation of an Army of Reserve.

A serious accident has occurred on the occasion of a boat-race at Newcastle-on-Tyne. The girders of a narrow bridge communicating with a steamboat landing gave way, and precipitated over 100 persons into the river. Several persons were drowned.

The emigration from Ireland this year, promises to be greater than ever.

—*Indian Mirror*: "If teaching morality and religion is out of fashion in our schools, teaching immorality and irreligion is not equally so. Where the one is not, the other we must naturally expect to be. Avowed scepticism and irreligion are taught by some of the Professors in the presidency college. In the Hindoo School the most mischievous training in a moral and religious point of view is directly imparted to the students."

MONDAY, JUNE 3.

—The *Bombay Saturday Review* notices with regret that in the distribution of honors, General Legrand Jacob has been passed over. The only mutiny we had in this presidency, in 1857, was put down by him.

—The *Mitrodaya* has an account of a meeting for the worship of God that has been commenced in the house of Dr. Atmaram Pandurang.

—*Times of India*: "H. M. S. *Penguin*, Lieutenant-Commander Garforth, R.N., after having cruised in the Persian Gulf for some weeks, reached Aden on the evening of the 23rd May. Three days before, when a little south of Abd-ul-Kuri, she chased and boarded a large Arab dhow, which proved to be a slaver, with 216 slaves on board, mostly children. The liberated slaves were taken to Aden. The *Penguin* was to leave for Seychelles this week."

—*Pioneer*: "Lieutenant Duncan, Quartermaster of the 60th Rifles, died of hydrophobia on the 6th instant, after a short illness. He had been bitten by a friend's dog six weeks previously. A couple of days before his death, it is said, that he felt a dread of the water in his bath. He then asked for a cup of tea and directed his servant to bring it to him from behind so that he might not see it. The deceased officer rose from the ranks. He saw hard service before Delhi, during the mutiny. He was much esteemed in the Rifles."

—A Paris correspondent of the *Bombay Gazette* says:

"The Religious Tract Society commands respectful notice for its great and persevering labours: but I can feel very little sympathy with its objects. Religion is not a species, or a theory or code: and even the God of human apprehension,—in whom we not the less live, and move, and have our being—a sort of Broken spectre—the shadow of man's own image, cast by the truth it obstructs on the clouds of ignorance, should not be formulated, at least not as Religious Societies necessarily must. But the Religious Tract Society deserves the highest praise for its pictures and illuminations as cheap works of art."

We spent two or three minutes in trying to understand this preposterous paragraph, but happening to glance at the bottom of the letter we saw it was from "G. B." This saved us further trouble.

—The sum of Rs. 58,000 has been subscribed, says the *Bombay Gazette*, for Mr. Bhimjee Jevanjee, the Parsee bone-setter.

—The Kennery Light was inaugurated on the 1st. The Harbour Board went out in a steamer and ascertained that the light was visible for 23 miles sea-ward, the Colaba light for 17 miles. From the mast head of a ship they would be visible at greater distances.

—*New York Times*: "California sends us flour, ten thousand barrels by each Panama steamer—flour as good as that which not ten years since they paid us £100 in gold for on the deck of our merchant ships."

—The *New York Evening Gazette*, in a despatch from Washington, says that "Mrs. Saulsbury appealed personally to Senators not to press the resolution expelling her husband, promising to take him home to Delaware." No man could resist such an appeal. It is impossible to think of such an incident without emotion. Mr. Saulsbury is a man of very marked abilities,—one of the ablest, most cogent and effective speakers in the Senate, of fine personal appearance, tall, erect, dark complexion, with piercing black eyes and jet black hair, courtly and impressive in his manner, and of noble and generous impulses. But for the disease which afflicts and overmasters him, he would be one of the most influential public men of the Senate and the country. Yet he is saved from ignominious expulsion only by the sympathy felt for his noble and devoted wife. Another Senator, whose term has just expired,—a man of clear intellect, finished culture and fascinating manners, but cursed by the same affliction, was tolerated in the Senate only from a similar motive. One of the most touching sights to be seen in Washington during the session was the presence in the gallery of his wife and daughter, waiting night after night often till long past midnight, anxious and distressed, to accompany him to their home."

TUESDAY, —JUNE 4.

—*Times of India*: "The following telegram has been received by Sir Charles Forbes & Co., in reply to a letter to their London correspondents, urging them to confer with Mr. Crawford, M.P. for London, and John Fleming, Esq., and together to seek the aid of the Secretary of State for India on behalf of the reconstruction of the Bank of Bombay."

"London, May 31st. Very satisfactory interview with the Secretary of State for India. Was arrose (? adverse) to amalgamation. Full information by post."

—Same: "A private letter from Mhow, dated the 31st ultimo, informs us that that most successful of Nimrods, Major Baigrie, Assistant Quartermaster of the Mhow Division, returned on the previous evening from a two months' shooting excursion. He had been in company with Colonel Chamberlain, Colonel Fraser and Captain Martin. They killed 36 tigers, six bears, and 4 panthers."

—*Englishman*: "Recent news from Thibet states that civil war has again broken out between the party of the Grand Llama and the Kanjees. The quarrel began as usual in a dispute about some religious matter, in consequence of which

the Grand Llama appears to have seized on and executed twenty-one of the Kanjee leaders. This severity defeated itself, for their followers, instead of being as was anticipated, disheartened by the death of their chiefs, at once retired to their fastnesses, and took up arms."

—*Bombay Gazette*: "A correspondent writing from Mahableshwar on the 31st ult., informs us that two young native Christian lads, belonging to the Free Church Mission in Bombay, were drowned in the Lake at Mahableshwar on the afternoon of Thursday last, the one (who was an excellent swimmer) probably from having been seized with cramp, and the other by making the attempt to save his friend. The bodies were recovered, after being an hour and a half in the water; but all attempts at their resuscitation, strenuously made by Dr. Joynt of the European General Hospital, Bombay, were, as was feared from the beginning, in vain. An old native resident in Malcolm Peit says that between twenty and twenty-five accidents of this kind have happened within the last ten or twelve years. The rocky and irregular bottom of the Lake, full of pits and holes and the coldness of its waters, render it very dangerous."

—Same: "Intelligence has been received by the Government of Bombay from the Vice-Consul at Busrah, that the Plague had broken out with some virulence at Kerbella, but up to the date of the telegram its ravages were confined to that district."

—*Englishman*: "We regret to announce the death, through the foundering or upsetting of a boat, off the little Andamans, of Lieutenant F. W. Glasfurd, Officiating Quarter Master, 9th N. I. It appears from what we have been able to learn of this accident, that Lieutenant Glasfurd accompanied a small expedition, composed of sailors and Madras troops, which proceeded on board the Steamer *Arracan* for the purpose of making enquiry after the Europeans, supposed to be in the hands of the savages, and was landing in one of the ship's boats, with a detachment, when it foundered in the surf; the remainder of the party, some 25 in all, succeeded in reaching the shore. The body was not recovered. Lieut. Glasfurd proceeded to the Andamans in April last, in command of a convict guard of the 9th N. I. Our informant tells us that the party which succeeded in landing, had a brush with the savages, of whom about twenty were killed and wounded."

—*Bombay Gazette*: Damascus: "A considerable sensation has been created amongst the European community by the following incident. A Turk has brought here 6 or 8 Greek Candiote girls and sold them afterwards as slaves to some of the Mussulman Agas of the City. The fact having been reported to the Greek Bishop, he applied at once to the Governor, asking that the captives might be given up to him and the sellers and buyers punished. Up to the time of writing only two of these unfortunate young creatures have been found out and liberated, but it is confidently believed that their late companions and their whereabouts will also be soon discovered."

WEDNESDAY, —JUNE 5.

—*Times of India*: "It is stated that shortly before the last mail steamer left Aden, Colonel Merewether had started for Massowah, drawn thither, as is rumoured, by a report to the effect that the power of Theodorus had collapsed and that he was himself a fugitive. This report had given rise to the hope that the prisoners at Magdala, if not also those at Guffut, would speedily find themselves released, when, if in condition to undertake the journey and obtain supplies, they might arrive at the coast within two months' time. Such an expectation is more pleasing than probable; but it will be remembered that the last full accounts which came from Magdala represented the position of Theodorus as a very precarious one."

—Dr. Buisson, of Lyons says: "I have attended more than eighty persons bitten by mad animals, and I have not lost a single case. When a person has been bitten by a mad dog, he must for seven successive days take a vapour bath *a la Russe*, as it is called, of 57 deg. to 63 deg. This is the preventive remedy. When the disease is declared, it only requires one vapour bath, rapidly increased to 57 deg. centigrade, then slowly to 63 deg. The patient must strictly confine himself to his chamber until the cure is complete." Dr. Buisson mentions several other curious facts.

—The *Bombay Gazette* notices that in the By-culla Schools the minimum charge is Rs. 24 per

mensum, and in St. Mary's, (a Roman Catholic School) it is Rs. 16.

—The same: "The result of yesterday's meeting of shareholders of the Bank of Bombay shows very clearly what is the opinion of persons on the spot as to what should be done with the Bank. Of the votes held by shareholders present at the meeting there were two in favour of amalgamation to each one against it; and notwithstanding the unsparing use of proxies, there was still a clear majority for the only practical scheme which has yet been brought forward for creating a new Bank in Bombay."

Effect cannot be given to the resolution passed at the meeting until another meeting which must be called within the next two months has determined by a majority of we believe not less than two-thirds to wind up the present Bank."

—*Bombay Saturday Review*: "If our late telegram giving news to the effect that the Emperor Maximilian of Mexico, had been captured by Juarez and ordered to be shot be true, what will the French Emperor say? It is impossible to imagine a more humiliating and disastrous issue to a policy as impolitic as it was unjust throughout every stage of it. England, France, and Spain united in a common expedition to enforce their just claims for injuries sustained by subjects of the respective countries. Hardly had the three powers stated their separate claims, when it was seen the French had ulterior objects, and desired to occupy the country, whereupon England and Spain at once withdrew, and left the Emperor of the French to take his own course. The course he took was unfortunate in every sense. By the help of a large French Army it is true he succeeded in occupying the city of Mexico and with it, a considerable portion of the country, but occupation is a very different thing from conquest, and this the French Emperor learnt to his cost. He occupied Mexico without subduing the country or conciliating the people. In an evil hour, he persuaded the most popular member of the Imperial family of Austria to accept a Kingdom at his hands, without his having the power to secure him in it. The French Emperor was humiliated by the American Government requiring him to withdraw the French troops, and when this was done, and Maximilian left to his own resources, the result is, if we are, to believe the telegrams, that he has been driven from his throne, and is now a helpless prisoner in the hands of his enemies. One may much more easily conceive than describe the disgust of the French people, when they learn that neither their armies nor their name in history, have been able to save them from the gross humiliation and even dishonour of seeing the protégé of their Emperor, placed at the mercy of a half civilized people, without their being in a position to lend him a helping hand."

—The melancholy occurrence mentioned below, is related by Dr. James Hamilton in a letter to the *Free Church Record*: "A year ago you were so kind as to insert an appeal on behalf of China to the probationers and younger ministers of Scotland. The reply was an offer from Mr. David Masson, then completing his theological course at Aberdeen. Accepted, licensed, and ordained, he sailed from the Thames on the 13th of July, full of hope and ardour. But it was not the will of God that he should enter on the actual work. After a voyage of four months, and when within 650 miles of the wished-for shore, he was snatched in an instant from his friends and the mission in the way which the following extract of a letter from a fellow-passenger describes:—"The lamentable accident occurred on Saturday, the 10th November. During the whole week we had a heavy cross sea and strong breeze, and on Saturday especially the sea boiled furiously. On the afternoon of that day he went forward to the fore-castle with another passenger, requesting me to accompany them as he went. This was shortly after 3 o'clock. They sat down near the fore-castle head, and engaged in conversation nearly an hour. Mr. Huttleston, with whom he was conversing, says,—'We had been speaking of, the theory of the Unitarians, that Christ was merely human, when Mr. Masson said, "I could not rest in the joyful hope of future happiness if I did not believe that Christ is the Son of God." These words were scarcely uttered when the sea struck the ship, a wave rolled over the fore-castle, the ship lurched heavily, and I saw him no more.' Mr. Huttleston immediately raised an alarm, and, although it would have been very hazardous to launch a boat on such a sea, preparations were made for doing so, the helm was put down, and

the topsail haulyards let go, until his body was seen to sink from the stern of the vessel, when the attempt was given up as useless."

—*Christian Work*.—"A deputation recently waited on the Directors of the Brighton and South Coast Railway Company with memorials against Sunday excursion trains. The memorial from Hastings was signed by 403 magistrates and clergymen of Kent and Sussex. The memorial from Brighton was from a public meeting in that town. A third memorial from Dover, with 394 signatures, was ready, but could not be presented in consequence of an informality in its wording. This also was signed by magistrates and ministers only. The deputation was received with politeness, and listened to with attention, but no hope was held out that the prayer of the memorial would be granted. When the last memorial of this kind were presented to the Board, the shares of that line were at 126 per cent., now they are quoted at 67."

THURSDAY, JUNE 6.

—The article on *The Gift of Tongues*, in our last was from the *Christian Spectator*.

—The *Church Missionary Intelligence* gives the following from the Rev. J. Rebmann, Kisuludini, East Africa:—"After many years of life and health continued unto us in a dark and strange land by our gracious God, the Father of all mercies, it hath pleased Him to take from me unto Himself my beloved wife. After an illness of only eight days, she died at five o'clock on the morning of November 8th, 1866, of what appeared to be inflammation of the chest, which commenced with an attack of fever, and at once caused such an alarming shortness of breath and pain in the chest as kept her sleepless during all the time of her illness, and also rendered most painfully her powers of speech. When this at last entirely failed, she took leave of me by a most affectionate smile lighting up her countenance only a few minutes before her happy spirit left its earthly tabernacle to be for ever present with the Lord. She was buried on the evening of the same day by Mr. Tismann, a Missionary from Esthland (or Esthonia), who was trained at the Chrischona Institution, near Basle, and has stayed since his arrival in this country (in June last) as a guest at Ribbi. He remained with me for nearly a week, and was a great comfort to me in my bereavement and sorrow. Last Sunday, when I broke down in the very beginning of the English part of the service, he continued it for me, though his knowledge of English is very imperfect, but I was wonderfully strengthened and sustained for the Kinika part."

"Mrs. Rebmann was in her fifty-seventh year, being ten years older than myself. She had been five years in Egypt before I married her, and was spared to me for nearly fifteen years. She devoutly and faithfully stood by me through the darkest period of the East-Africa Mission, and I shall always look upon her as one who had been especially prepared for a situation which involved so much of privation, and at a time when East-Africa was so much dreaded by Europeans. Her memory will still be a blessed one for the East-Africa Mission, and I can already see a greater willingness among the women to come to Christ."

—The following telegram from Mr. Walton, dated the 31st ultimo, to the Secretary to Government was yesterday placed at the disposal of the press:—

"Major Smith informs me by telegraph from Teheran that double line completed through Persia; and that the Persian route is now open by day and night and in good working order. As the charges on messages by this route are considerably less than *via* Turkey, the public may now wish to make more extensive use of it."

—A new weapon is thus described in the *Times*: "Figure to yourself an iron plate of a circular shape, sunk in the middle. This cavity is filled with balls, which on the plate being set in motion are propelled along a groove radiating to the edge where they are received into one or several barrels made to point to the object aimed at. The centrifugal force with which they leave the disc, being on mathematical principles 12 times as great as the celerity attained by the revolving edge, exceeds, we are confidently assured, anything yet achieved by rifles. The disc, which has a close-fitting covering and several other addenda, to facilitate the surer aim, is set in motion by a wheel, worked either by a single man, or, in the case of heavier balls, by a steam engine. This novel catapult—which, it may have struck the reader, is constructed upon the same principle of centrifugal force active in man's oldest projectile,

the sling—may, it is asserted, be made to hurl from 60 to several hundred balls towards one point in a minute."

—*Delhi Gazette*:—"The cholera accounts from the Punjab are very unsatisfactory. We had hoped from previous communications that the disease had all but disappeared, but the latest intelligence leaves no doubt that it is causing very great ravages in some parts of that Province."

FRIDAY, JUNE 7.

—*Times of India*; Belgaum 3rd:—"Belgaum was visited by a terrible thunderstorm yesterday evening. Two men were struck dead on the esplanade, and several others hurt by the lightning. There was also very heavy rain between two and four o'clock in the afternoon. More than three inches fell during the short space of two hours."

—The same: We learn by telegram that the Court Martial assembled for the trial of Captain Cunningham has now given its decision. Captain Cunningham has been sentenced to be cashiered, to undergo five years' penal servitude, and to make good all the money deficient in the regimental cash chest."

—The Pound peon who was stabbed by the Seedee Salmin Ballal, died on the 3rd instant.

—Deaths last week, 283.

—*Englishman*; fruits of the Hurdwar pilgrimage:—"We deeply regret to hear that telegrams, bringing intelligence up to yesterday, report that 80 Europeans have fallen before the outbreak of cholera at Peshawur, and that of these, 60 belonged to the 42nd Highlanders—the Black Watch, alone."

—*New York Times*; new city railroad:—"The road is to be constructed in such a way as to partially cover the footpath, add the street for several feet out from the curbstones. The structure will be mainly composed of steel and iron, the truck being supported by wrought-iron columns standing 25 feet apart, upon piers of peculiar construction, insuring solidity. The tract itself will be of steel, and so constructed as to bear a test of five times the weight, or strain, to which it is at any time liable to be subjected when passed over by cars. Ornamental bridges with transparent floors, are at certain distances to connect the track with the buildings, wherein are to be found impracticable to obtain depots in building with stairways leading to the footpath underneath. The track is to be laid on a bed of Indiarubber, by which it is claimed that much of the noise which might reasonably be expected can be prevented. The cars are to be drawn along the track with a steel wire rope half an inch in thickness, by steam power provided at certain fixed distance along the line. The estimated cost is from £1,300,000 to £1,500,000 per mile, and it is proposed to have eight depots to each mile. The companies are to be required to pay five per cent. of the earnings to the City treasury."

—A concert in and of the Scottish Orphanage, was given by the Bombay Glee Club last evening and seems to have been a great success.

—There is now a *Hankow Times*.

TELEGRAPHIC NEWS.

London, May 31st.—The *Times* considers that the uneasiness felt in India concerning the advance of the Russians in Central Asia is groundless (? groundless).

June 1st.—"The Commons have adopted, by 306 to 179, an amendment to the Reform Bill, fixing, that boroughs with a population under ten thousand should return only one member."

Miscellany.

—Some surprising architectural remains have been discovered in Cambodia. The temples appear to have been consecrated to the Nag or snake divinity, a worship that Mr. Ferguson thinks was communicated from Cashmere in the fourth century of our era. The walled enclosure of one of the temples (Nakhor Wat) is 1100 yards square, surrounded by a moat 230 yards broad. The temple consists of three enclosures, one within the other, and each interior portion rises to such an elevation above the outer one as to give to the whole a pyramidal effect. The bas-reliefs occupy an aggregate length of 2000 feet by 6½ in height.

—*Pall Mall Gazette*:—"The 'Litany of the Holy Face,' which is recommended by the *Church News* to the Anglican devout, is an example of a large

class of devotions which are in favour with Catholics of a peculiar cast of mind, and which, unhappily, were introduced among English Roman Catholics through the Italianizing tastes of Cardinal Wiseman, and that importation of Belgian, Italian, and other foreign ecclesiastics which has so largely increased the staff of the Catholic priesthood during some years past. Originally invented, we suspect, in Spain, this fashionable form of prayer consists in the contemplation, adoration, and invocation of the separate parts of the earthly figure of Jesus Christ; the hands, the feet, the wounded side, the heart, and, as in this case now before us, the face. The coarse materialism of the practice, and the utter absurdity of addressing a prayer to the corporeal part of our Lord's nature, are so obvious that it is really amazing that men and women of ordinary sense and good feeling should tolerate it."

—We have been favored with a copy of the 13th Annual Report of the Arcot Mission of the Reformed Protestant Dutch Church. We make the following extracts:—

Eight New Villages have joined us during the past year.

We do not wish it to be understood that all the inhabitants of these villages have cast their lot with Christ's people. This is seldom the case. At first but a few families come. If but three families in any village will pledge themselves to renounce heathenism and place themselves under Christian instruction, we are ready to receive them, and if possible, place a school in the village. If we do so, we find that others will join us; and we have every reason to hope that the whole village will in a short time become Christian. Schools have been established in a number of the above mentioned places, and we trust soon to establish them in all.

Three New Churches have been Formed.

One at Aliendal.—This was formed while we held our Annual Meeting in January 1865. The other two are in Kundipatoor and Vellambi. In these three places, we have set up our banners in the name of our God.

We have had large Accessions to our numbers.

On comparing the statistics of this year with those of last, we find that our numbers have increased considerably more than one-third. In 1865, the number of Native Christians was 1,124; and the number of Communicants, 291. This year, the Native Christians number 1,525, and Communicants 339; which shows an increase of 401 Native Christians and 48 Communicants.

The Dispensary was opened in Arcot during the month of April, under the superintendence of Rev. S. D. Scudder, M.D. The number of patients at first was small, but it steadily increased, so that now many resort to it for the relief of their bodily sufferings. While endeavouring to remove or mitigate these, we point them to the Great Physician who is able to remove the disease of sin, and urge them to apply to Him for the balm, which will make them whole. We are thus enabled to preach the Gospel to many, who would not hear the glorious tidings of salvation, did they not seek medical aid at this Institution.

The Report mentions a very timely contribution of Rs. 1,13,000 made to the funds of the Board in America by a Mr. Ackerman, relieving the missions at a moment when they were threatened with the necessity for retrenchment.

There are six Missionaries of the name of Scudder belonging to this Mission, in Arcot, Vellore, Coonoor and Chittoor; and of these six, three are M.D.

Rev. J. Mayou, Arnee, writes:—

The past year will long be remembered as the year of pestilence and famine. The pestilence began at the great feast of Trinomali in December 1865, and spread rapidly through the North and South Arcot Districts. The discomforts of the rainy season are heightened by the filth produced by the immense gathering of men and cattle, as well as by the fasting and frequent ablutions on the day in which thousands walk around the mountain, and return tired and exhausted. Trinomali is the breeder of cholera, and surely on sanitary grounds alone, the great feast ought to be abolished. If its other abominations are not sufficient, the slaughter of thousands in the above named two Districts during this year should call for its suppression. Many murderous heathen practices, which have slain their thousands, have been justly suppressed by Government: why not this, which has slain its tens of thousands by wholesale? Arnee alone is reported to have lost one-tenth of its population during the year from cholera. It raged for nine full months, and daily

swept its victims to the tomb. As I stood by the grave of an excellent Christian Reader, I felt the full force of the horror of the Trinomali feast. I raise no cry for the suppression of heathenish abominations—the time has not come for that—but as a man, feeling the horror of the slaughter caused by the cholera which originated at the feast of 1865 of which I was a spectator;—in behalf of humanity I raise my voice for its suppression.

Rev. Andrew Sawyer writes:

The Christians of Sattambady had suffered long and greatly from the oppression of their enemy, Narayanai Reddi, and were unable to obtain any land at that place for cultivation. Having no means of obtaining a livelihood there, it therefore became necessary to secure land for them in another place, in order to relieve their sufferings and place them in a more favorable position.

I therefore searched and found midway between Sattambady and Chaitpet, a suitable piece of land containing 60 acres, and acquainted the Mission with the discovery. It was visited by a Committee, who, on inspection, decided to establish on it a Christian village. Rev. Mr. Mayou conferred with the Collector of South Arcot, made an application for the land, and secured it. The name of Gnanothiam was given to the village now being built upon it.

The land thus selected being wild and hilly, and the people being in great fear of thieves, they were very unwilling to remain on it at night while their houses were in process of erection. We, their teachers, therefore, remained with them in those wilds, exposed to the rain, the dew, and the cold, and by our counsel, instructions, and ministrations, endeavoured to inspire them with courage and determination. In this manner was the settlement of the people effected.

As the Christian began to settle on this land in a time of great scarcity and famine, the Missionaries helped them in their food, their houses, and their agricultural implements, till they could secure their first harvesting. For this special kindness and assistance, the people are most grateful. They have been very diligent and laborious, clearing a good portion of forest and bringing it under cultivation, and excavating a number of wells for the purposes of irrigation.

By the grace of God a serious inconvenience to the people has been lately removed. The weekly bazaar in the adjoining town of Chaitpet, being held on Sunday, the people were unable to supply themselves with their necessary weekly supplies without violating the fourth commandment, which they could not do. This proved a sore hardship, and they looked to the Lord for a change. Efforts were made by the Missionary, to have the bazaar meet on Monday instead of Sunday, and by the grace of God this was effected on the 12th day of November 1866. The Christians of Gnanothiam were not the only ones, who have been relieved by this change. It has proved a great blessing to, and the removal of a severe hardship from the congregations in Sattambady, Pariantangal, Siruthalambandi, Modur, and Aliendal. The Christians in all these places have obtained great peace and comfort in God, by this change.

At first eight families came from the Sattambady congregation and settled at Gnanothiam. Subsequently two more families, one heathen and the other Roman Catholic, were added to these, which, with three families from Arnee, now gives a total of 13 Christian families containing 64 souls. Thus the good work goes on.

—We have also been favored with a copy of the Report of the Arcot Dispensary and Hospital. When Dr. Scudder informed Government that he had (1866) re-established the Dispensary, Government decided to make over to him the Civil Dispensary with an annual allowance for expenses. The Report says:

The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the Dispensary, and some of them have promised to aid us, as soon as the famine difficulties are over. A Mahomedan lady, a near relative of the former famous and powerful Nawab of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was, certainly, a most remarkable exhibition of confidence in us, and faith in our mode. This lady, sent us Rupees twenty-one, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mahomedans to bring their females in closely covered conveyances and request us to see them separately in the women's wards of the Hospital. High

caste men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity, but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time sitting upon the benches reading aloud from the "Bazaar Book," "Spiritual Teaching," a Gospel, or some religious Tract. A polite, handsome, middle aged Brahmin is a constant visitor. He may be seen sometimes in conversation with some sick one, seated by his side within the Hospital or upon a bench, in front, the "Bazaar Book" in his hand; and he has even attended our Sabbath services in the Church. These things certainly show that the people are not afraid of us. If there be opposition, it is carried on with great secrecy and care, altogether unknown to us.

After a short time spent in speaking to the people, their medical wants are attended to, the first arrivals first seen irrespective of class. Each patient has a number given him; the name, age, residence, caste, and disease, taken down under this number, and the prescriptions written out in full. The name and number are then filled into blanks of a printed leaf and given to the patient. This he must carefully preserve and bring with him whenever he returns, when his case can be, at once, referred to without trouble. The printed leaf makes known our object, the hours of attendance, &c., the remainder being filled up with appropriate texts of Scriptures. We have these, at present, printed only in the Tamil; but hope, the coming year, to have them in Telugu and Hindustani also.

The mission, at its last Meeting, ruled that a class of five Christian young men be formed, and instructed in medical and surgical knowledge, with the view of fitting them for Medical Missionary work in those stations or districts in which medical aid is not obtainable. This is a most important project—one, that has but recently received any considerable attention. Dr. Green, of Jaffna; Dr. Lowe, of Travancore; Dr. Paterson, of Madras; and Dr. Lord, of Madura, have such classes, and are succeeding, admirably, in the instruction of their young men. We have begun with but two young men.

—Report of the Basel Evangelical Missionary Society for 1866:

In reviewing the events of the past year we are struck with the great reduction, which the band of our active European labourers has suffered. Not less than four brethren and three sisters were in the course of the year compelled to leave India for their native country on account of their shattered state of health. Another voluntarily left the service of the Mission, and accepted secular employment. Again another was swept away, as it were, from our midst under the most painful circumstances. And lastly one was at the very beginning of his Missionary career called to the rest of his Master. Nor is this the end of our trials in this respect. To those seven losses of the past year the current one has added another, as one of our oldest and most valuable laborers has just at this moment embarked for Europe.

To make up for these losses, we have in the course of the year not only received back one of our older brethren, who has already been well insured to Missionary life, but have also been reinforced by four new brethren. But the latter neither make up in number for the losses sustained, nor can they as yet be reckoned as active laborers, not to speak of the peculiar position, in which two of them are placed, inasmuch as, being sent abroad on the expense of the jubilee fund, they have to occupy a new field of labor in accordance with the statutes of that fund. Thus we can say: the seven vacancies of the past year are to be filled up by three laborers only.

Nor can we expect from the future any alteration of this state of things. For it is doubtful, whether some of those Missionaries, who are at home at present, will be able to return to the Mission field, and it seems to us more than doubtful, whether the Home Committee will be able to send us a sufficient supply; the German war and its consequences having very much reduced the continental contributions towards the Mission, and our Committee again finding themselves so deeply embarrassed, as to retard their movements.

This state of things recalls to our mind again and again, that we must look more and more to India itself for support, on one hand knocking at the doors of such residents in India, as love the Lord Jesus and from love are able to sacrifice of their substance for His cause; and on the other hand exerting ourselves to procure a sufficient staff of well-trained native helpers. Whilst we

deplore the gradual diminution of the patronage of our Indian friends, we have with respect to the second point taken a decisive step in advance during the late few years and especially that under review. Not only have we for several years given much attention and labor to training a native agency from our common Parochial Schools through the Middle Schools up to the Catechist Seminary; and made the advancement of the education of our present agency a special subject of consideration during the past year and without delay set ourselves to the execution of the plan adopted; but, we have also had the privilege of ordaining the first native pastor in our Mission.

It will not be deemed irrelevant to make a few remarks on the organization of our native agency, which now approaches the fulfilment of the object in view. The census 30 Christian Schoolmasters and 11 School mistresses at present engaged in our Mission. A large proportion of the former, who have gone through our Middle and Training Schools, are employed for our Christian youth. But the more we obtain well-fitted Christian Masters, the more shall we be encouraged to open our Heathen Schools again, supplanting the Heathen Master by a Christian. Hitherto, however, such attempts have not always met with the desired success. To labour among the heathen about eight or ten Colporteurs are continually wandering about. Our Catechists, who are teaching in our Mission Schools, preaching to the heathen, and assisting the Missionaries in the care of the congregations, numbered 45 at the commencement of the current year and have since received a reinforcement of 9 new men from the Seminary, which has now begun annually to furnish a fresh supply of well-prepared laborers. Since the establishment of the latter on its present basis it has been ruled, that our new Catechists in future shall pass an examination according to the standard fixed for the Seminary. But that such men, especially those of an advanced age, as bid fair to become blessed laborers, though they are not able to pass through a lengthened course of study might not be excluded from the service of the Mission, our Committee have introduced a lower grade of Catechists, whom we designate Evangelists or Assistant Catechists.

Now out of these Catechists (of the higher grade) one has, in the past year, been selected and ordained to be Assistant Pastor, or "Deacon," using the word in its German meaning. The man selected is our dear brother, Sebastian Furtado of Mangalore.* His ordination has been followed during the present year by that of our worthy veteran Catechist Paul Chandren of Malabar. In introducing a native clergy our next purpose is, that such an Assistant Pastor shall relieve a European Missionary from the care of a smaller congregation or proportion of a larger one, and thus set him free for more direct Missionary labour. Would to God, that the time might soon come, when we might give up our whole Mission field into the hands of a band of faithful and able native ministers!

Just at the close of the year another office has been added to our native agency. A friend of the Mission at home has presented a certain sum of money to the Committee, to be used in instituting and remunerating an able native preacher, who should have to devote his whole time and strength to itineracy. Our Catechist Abraham Mulil in Malabar has already been set apart for this work and at once entered upon his new duties. Malabar shall, according to the will of the donor, in course of time be followed by Africa, then China, then Canara, and lastly Southern Mahratta.

In our Heathen Schools, both Vernacular and Anglo-Vernacular, our census shows a decrease of not less than 200 scholars against the figures of the last Report. We cannot and will not hide it, that for several years we find ourselves in a retrograde motion in this branch of our work. The census of January 1863, for instance, contained 513 English and 1514 Vernacular scholars; together: 2027 Heathen scholars. It is partly from want of funds, partly on account of the sufficiency of schools under Heathen Masters, that our Committee ordered our partial retreat from this field, with the intention to re-occupy it, as soon as we should be able to lead better-trained and more trustworthy soldiers, viz., Christian Schoolmasters upon the battle-field. Now in the past year we have against our will and most reluctantly been pressed further back on several sides chiefly with respect to our Anglo-Vernacular Schools, in consequence of the

* See the details in the Mangalore Report.

erection of *Government Rate-Schools*. We trust, our retreat will only be for a time and that we shall soon be able to establish a number of *Ver-nacular Schools* more efficient, than we have had hitherto.

But as to our Christian Congregations there is certainly no falling off. Our census shows an increase of 122 Communicants and 165 Church-members upon the sums of the last Report. This encourages us the more so as several of the newly baptized in different places may with good reason be only regarded as the forerunners of a larger influx of heathens.

Southern Marathi Country.—As regards *Iti-neracy* the Missionaries of this District were too much reduced in number, and consequently too much engaged in the work of their respective stations, to be able to travel to great distances. But every station endeavoured to execute at least one lengthened preaching tour, besides filling the neighbourhood with the gospel of Christ. Mr. *Krauss* only (of Dharwar) had so much leisure as to spend ninety days of the year on preaching tours in different directions. In a village named *Mankwada*, 6 miles south of Heosoor, he made the acquaintance of a most *curious heathen sect*. An extract of his account may perhaps interest our readers.

Twenty years ago, the Rev. Layer and other Missionaries of Dharwar and Hoobly had again and again proclaimed the word of God at that place. A *Lingaitic Chief-priest* appears to have interested himself in the Gospel and read it. But his carnal, worldly and proud mind prevented him from attaining to the knowledge of Jesus Christ. Thus he came to the fantastic idea, that he himself was an incarnation of Jesus Christ and made his disciples adore him as such, whilst the worship of the Linga and caste-distinctions continued to be observed. Moreover, he gave the daughter of one of his followers the name of Mary, and made her rock him on her knees like a babe (though he numbered double the years of her age), recollecting, he said, that he had been amused in the same manner by his mother, the Mary of the New Testament. However, absurd and mad all this may be, he found followers enough, and when he died a few years ago, his successor had him buried in the precincts of the temple, erected an altar over his grave, and arranged a handsome room, where they might worship him daily. Yea a festival was instituted in his honour, and thousands of people are said to have crowded to his shrine on the occasion of this feast during the past year.

"When I arrived," Mr. Krauss relates, "at the village, and in my address called upon them to believe in Christ, the only Redeemer from sin and hell; one of my auditors came forward and declared solemnly: 'we have all long believed in Jesus Christ and trust to be saved by Him.' When I pointed to his Lingabox, which he wore over his chest, and said: what was the use of this, if he really believed in Christ, he replied: Jesus Christ himself has allowed us to wear it, though nothing is written of it in the New Testament.' Upon my asking: 'who that Jesus Christ was, who had given them such a permission?' he declared: 'the only true Jesus Christ, Redeemer and Instructor of the world, who played with his mother Mary, and lies buried yonder in our convent.' I was astonished at the tenacity, wherewith these bigoted and deluded people adhered to their errors,—I met also with the father of the above mentioned Mary, who questioned me with much concern about Mr. Layer and said: he (Mr. Layer) had told him the word of God very often; but his heart was now quite hardened; he could not comprehend anything. It was quite indifferent to him, whether he should get to heaven or to hell; if he only would be, where his priest, his Jesus Christ, was, he would be satisfied. But wether the letter was an impostor or no, was equally indifferent to him. In this way he spoke. The poor man evidently has no peace in his heart and is tortured by the reproaches of his conscience, nor does he deny this at all. He hung always about me during the two days of my stay there. How much was I grieved that I did not succeed in bringing more light into his darkened heart."

LECTURE BY THE REV. J. C. RYLE— "WHY WERE OUR REFORMERS BURNED?"

The sixth and concluding Lecture to which the Committee of the Church Association have invited the attendance of the friends of the Protestant Reformed Church of England was delivered yes-

terday afternoon in St. James's Hall, by the Rev. J. C. Ryle, B.A., Vicar of Stradbroke, Suffolk. The Hall, as on previous occasions, was densely crowded. The chair was taken by Mr. R. C. L. Bevan, and amongst the gentlemen present were Captain the Hon. F. Maude, Dr. Crawford, Mr. E. Moore, Mr. J. Payne, the Revs. Dr. Wilson, E. Auriol, E. J. Speck, R. Gunnery, J. Jenkinson, W. Candman, &c.

The proceedings were opened with prayer by the Rev. R. Gunnery, after which the lecturer was introduced by the Chairman in a brief and appropriate address.

The Rev. Mr. Ryle, who was received with loud cheers, after some introductory remarks, observed that he had great confidence in the honesty of Englishmen's minds. Truth was truth, however, long it might be neglected. Facts were facts, however, long they might be buried. He wished to dig up some old facts which the hand of time had covered over, and bring to the light of day. The broad fact of the martyrdom of the Reformers was a story well-known and soon told; but it might be useful to give a brief out-line of these facts in order to supply a foundation for his subject. After alluding to the death of Edward VI., he proceeded to point out the accession of Queen Mary, known in English history as "Bloody Mary," whom he designated as the Papist of Papists. Unhappily for the credit of human nature, Mary was not content with depriving and imprisoning our Reformers; they were called upon to recant upon pain of death. Refusing to do so, they were handed over to the secular power, publicly brought out, and chained to the stake, publicly surrounded with faggots, and publicly sent out of the world by that most cruel and painful of all deaths—the death by fire. These were broad facts which all the apologists of Rome could never gainsay or deny. It was a broad fact that during the last years of the reign of Queen Mary no less than 288 persons were burnt at the stake for their adherence to the Protestant faith.

In 1555 there were burnt 71.

1556	"	"	89.
1557	"	"	88.
1558	"	"	40.

Indeed, the faggot never ceased to blaze whilst Mary was on earth, and five martyrs were burnt in Canterbury within a week of her death. Of these 288, one was an archbishop, four were bishops, twenty-one were clergymen, fifty-five were women and four were children. It was a broad fact that these 288 sufferers were not put to death for any offence against property or person. They were not persons who had led immoral lives. On the contrary, they were, with barely an exception, some of the holiest, purest, best people of their day. It ought never to be forgotten that for the burning of our Reformers the Church of Rome was wholly and entirely responsible. Never had she repented of the burning of these Reformers, and this fact ought never to be forgotten. The Church to which some persons wished us to be united was a Church drunken with the blood of the saints and the martyrs. They would fain persuade us that she was changed, and that she was now harmless and liberal. Now, Rome would never allow that she had made mistakes. She burned the English Reformers 300 years ago. She tried to stamp out the Protestantism which she could not prevent from spreading. The question might arise in some minds, Who were the leading Reformers that were burned, and what were the circumstances attending their deaths? To that question he would at once proceed to give an answer, and mention the names of nine of the principal martyrs, in the chronological order of their deaths. The Rev. Gentleman then enumerated their names, stating the offences with which they were charged, in the following order:—John Rogers, Vicar of St. Sepulchre's, and Prebend and Reader of Divinity in St. Paul's, burnt in Smithfield on the 4th of February, 1555; John Hooper, Bishop of Gloucester, who was burnt at Gloucester on the 5th of February, 1555; Rowland Taylor, Rector of Hadleigh, Suffolk, burnt at Aldham Common on the 9th of February, 1555; Robert Farrar, Bishop of St. David's, who was burnt at Carmarthen on the 30th of March, 1555; John Bradford, Prebendary of St. Paul's, and Chaplain to Bishop Ridley, who was burnt at Smithfield on the 1st of July, 1555; Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, who were burnt at one stake at Oxford, on the 16th of October, 1555; John Philpot, Archbishop of Winchester, who was burnt at Smithfield on the 18th of December, 1555; and Arch-

bishop Cranmer, who was burnt at Oxford on the 21st of March, 1556. The men who were burnt in this way were not men whose memories ought to be lightly passed over, or whose opinions ought to be lightly esteemed. To their faithfulness we owed the existence of the Church of England, the foundations of which were cemented with their blood. To their courage we were in a great measure indebted for our English liberty. Happy the land which had such citizens. Happy the Church which had such martyrs. Honour to those who at Oxford, Gloucester, Carmarthen, and Hadleigh had raised memorials to them. Shame to the great metropolis of London that, in all her expenditure of money, she had never raised a memorial to those who were burnt in Smithfield. He would now pass on to a point which was of considerable importance in the present day. Why were our Reformers burnt? It would be a gross mistake to suppose that they suffered for the vague charge of refusing submission to the Pope, or desiring to maintain the independence of the Church of England. The principal reason why they suffered was because they refused one of the peculiar doctrines of the Romish Church. That doctrine was the Real Presence of the body and blood of Christ in the consecrated element of bread and wine in the Lord's Supper. Did they or did they not believe that the body and blood of Christ were actually present under the form of bread and wine after the words of consecration were pronounced? Did they or did they not believe that the real body of Christ, which was born of the Virgin Mary, was present on the so-called altar so soon as the mystical words had passed the lips of the priest? That was the simple question. If they did not believe it they were burnt. In proof of this statement Mr. Ryle quoted the words of the various martyrs whose names he had mentioned. Whatever men might please to think and say, the Romish doctrine of the Real Presence, if pushed to the legitimate consequence, must damage and interfere with the whole system of Christ's truth. Grant for a moment that the Lord's Supper was a sacrifice and not a sacrament,—grant that every time the words of consecration were said the natural body and blood of Christ were present at the communion table under the form of bread and wine, and then see what consequences would result from these premises. You spoil the blessed doctrine of Christ's finished work when He died on the cross. A sacrifice that needs to be repeated is not a perfect and complete thing. You spoil the priestly office of Christ. If there are priests that can offer an acceptable sacrifice to God beside Him, the Great High Priest is robbed of his glory. You spoil the scriptural doctrine of Christian ministry. You exalt sinful man into the position of mediator between God and man. You give to the sacramental bread and wine a consecration they were never meant to receive, and produce an idolatry to be abhorred of all faithful Churchmen. Last, but not least, you overthrow the true doctrine of Christ's human nature. If the body born of the Virgin Mary can be in more places than one at the same time, it is not a body like our own. Rather than admit the doctrine of the Real Presence of Christ's body and blood under the form of bread and wine, the founders of the Church of England were content to be burnt. And now (continued Mr. Ryle) I must ask your special attention whilst I try to show the bearing of the whole subject on our own position and our own times. I must ask you to turn from the dead to the living, to turn away from England in 1555 to England in 1867, and to consider seriously the light which the burning of our Reformers throws on the Church of England at the present day. We live in very momentous times. The ecclesiastical horizon on every side is dark and lowering. The steady rise and progress of Ritualism and Ritualists is shaking the Church of England to its very centre. It is of the very first importance to understand clearly what it all means. A right diagnosis of disease is the very first element of successful treatment. The physician who does not see what is the matter is never likely to work any cure. Now, I say there can be no greater mistake than to suppose that the great controversy of our times is a mere question of vestment and ornament—of chasuble and amices—of more or less church decorations, of more or less candles, of more or less bowings and crossings, of more or less gesture or postures, of more or less show and form. The man who fancies that the whole dispute is a mere aesthetic one, or question of taste, like one of fashion or millinery, must allow me to tell him that

he is under a complete delusion. The things I have spoken of are trifles, I fully concede; but they are pernicious trifles, because they are the outward expression of an inward doctrine. They are the skin disease which is the symptom of an unsound constitution. They are the plague-spot which tells of internal poison. They are the curing smoke which arises from the hidden volcanoes of mischief. I for one would never lend a hand to agitate about church millinery or candles, if I thought they meant nothing beneath the surface. But I believe they mean a great deal of error and false doctrine, and therefore I withstand them to the face, and say that those who support them are to be blamed. I give it as my decided opinion that the root of the whole Ritualistic system is the dangerous doctrine of the Real Presence of Christ's body and blood in the Lord's Supper, under the form of the consecrated bread and wine. The Real Presence, under the form of bread and wine, is the foundation principle of Ritualism. The Real Presence is what the Ritualistic party want to bring back into the Church of England. And just as our martyred Reformers went to the stake rather than admit the Real Presence, so I hold that we should make any sacrifice rather than allow it to come back in any shape into our communion. I will not burden you with many quotations in proof of what I affirm. But I may ask you to observe what Dr. Pusey says in a sermon which he has lately published entitled, "Will ye also go away?" His words are—That the Holy Eucharist is the great and central act of Christian worship, our closest nearness to God:—

"That while repudiating any materialistic conceptions of the mode of the presence of our Lord in the Holy Eucharist, such as I believe is condemned in the term 'Corporal Presence of our Lord's Flesh and Blood,'—i.e., as though his Precious body and blood were present in any gross or carnal way, and not rather sacramentally, really, spiritually—I believe that in the Holy Eucharist the body and blood of Christ are sacramentally, supernaturally, ineffably, but verily and indeed present 'under the form of bread and wine'; and that, 'where his body is, there is Christ.'"

I ask you also to consider what Dr. Littledale says in a tract of four pages called *The Real Presence*:—

"The Christian Church teaches, and has always taught that in the Holy Communion, after consecration, the body and blood of the Lord Jesus Christ are 'verily and indeed' present on the altar under the forms of bread and wine.

"The Church also teaches that this presence depends on God's will, not on man's belief, and therefore that bad and good people receive the very same thing in communicating, the good for their benefit, the bad for their condemnation. Further, that as Christ is both God and Man, and as these two natures are for ever joined in His One Person, His Godhead must be wherever His body is, and therefore He is to be worshipped in His Sacrament. The body and blood present are the same body and blood which were conceived by the Holy Ghost, born of the Virgin Mary, and suffered under Pontius Pilate, ascended into heaven, but they were not present in the same manner as they were when Christ walked on earth.

"He, as Man, is now naturally in heaven, there to be till the Last Day, yet He is supernaturally, and just as truly, present in the Holy Communion in some way which we cannot explain, but only believe, knowing, as we do, that since He rose from the dead His body has more than human powers, as He showed by passing through closed doors."

In both cases an attempt is made to evade the holding of a grass and carnal presence. But unfortunately Harding, Bishop Jewell's opponent, said just as much. He admits that Christ's body is present, "not after a corporal, or carnal, or natural wise, but invisibly, unspeakably, miraculously, supernaturally, spiritually, divinely, and in a manner by Him known." It is clear to my mind, that Dr. Pusey and Dr. Littledale, if they had been brought before Bishop Gardiner and Bishop Bonner, would have left the Court with flying colours, and I am quite certain they would never have been burnt. I might refer you to published sermons on the Lord's Supper by men of high position in the Church; I might refer you to manuals for the use of communicants; I might refer you to the *Directorium Anglicanum*. But I will simply give it as my opinion, that no plain man in his senses can read Ritualistic writings about the Lord's Supper, and see any real distinction between it and downright

Popery. It is a distinction without a difference, and one that any jury of twelve honest men would say at once could not be proved. I turn from books and sermons to churches, and I ask any reflecting mind to mark, consider, and digest what may be seen in any thoroughgoing Ritualistic place of worship. I ask him to mark the superstitious veneration and idolatrous honour with which everything around the Lord's table is regarded. I ask any twelve honest and unprejudiced men to look at certain chancels and communion tables, and tell us what they think all this means. And I ask them whether the whole thing does not savour of the Romish doctrine of the Real Presence. I never visited St. Alban's Holborn, but once; but when I did, and saw the chancel, it came thick and hot across my mind that if Bishops Bonner and Gardiner had seen that chancel, they would have lifted up their hands and rejoiced; but that, if Ridley, Lord Bishop of London, and Hooper had seen it, they would have turned away with righteous indignation and have said, "This is not meant for the Lord's Supper and the Lord's bread, but for counterfeiting the idolatrous Popish mass." I do not for a moment deny the zeal, earnestness, and sincerity of the Ritualists; but as much might be said for the Pharisees and the Jesuits.—*Record*.

DAY OF SPECIAL PRAYER

FOR THE

CHILDREN OF CHRISTIAN PARENTS,

Wednesday, June 12, 1867.

INVITATION TO PARENTS IN ALL COUNTRIES.

The blessing of God so graciously vouchsafed in previous years to the united prayers of Christian parents for their children, and the urgent requests received from many quarters that the invitation should be repeated, have led the Committee of the Evangelical Alliance, under a deep sense of its importance, and devoutly thankful for the opportunity afforded them, to resolve again to invite believing parents throughout the world to set apart a day for earnest and united prayer for the conversion, holiness, and usefulness of their children.

He who has said "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring," will not be slack concerning His promise, nor slow to answer the cry of His people who draw nigh to Him in all lands with one accord for his Holy Spirit and blessing on the children He hath given them. Let them ask in the name of Christ, the one Mediator and Advocate before the Father, and it will be done even copiously as the summer shower, and universal as the morning light.

The Committee earnestly and affectionately invite Christians in all countries to unite and plead before God on behalf of their children; and they suggest Wednesday, June 12, as a suitable day for this purpose, earnestly desiring that the presence and grace of our "One Lord" may be abundantly given to all the meetings. "Let thy work appear unto thy servants, and thy glory unto their children."

In London, special meetings will be held in the Morning and Evening of Wednesday, the 12th of June, at Freemasons' Hall, Great Queen Street, commencing at eleven and seven. The names of Chairmen and Speakers will be shortly announced.

T. R. BIRKS, M.A., [W. ARTHUR, M.A.,] Hon. EDWARD STEANE, D.D., DAVID KING, LL.D., Secs.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Ph.D., For. Sec. EVANGELICAL ALLIANCE,

7 Adam Street, Strand, London, April, 1867.

The following suggestions are affectionately offered to those who take part in the Devotional Services:—

THANKSGIVING.

1. For Sons and Daughters who have already been made partakers of the grace of God.
2. For children who have died in the Lord, and for any testimony which they may have been able to bear to their good hope through faith in the Lord Jesus Christ.

INTERCESSION.

1. For the unconverted—that, by Divine grace, they may be convinced of their

sins, and be led to give their hearts unto the Lord Jesus Christ.

2. For orphans—that a Special Providence may watch over them; that the memory and influence of their parents may be ever present to them; and that the spirit of adoption may rest upon them.
3. For those who are separated from home—that they may be preserved from danger, be kept from evil companions, be led devoutly and daily to prayer, and to search the Holy Scriptures, and become living Epistles of Christ's Gospel to the ungodly around them.
4. For the converted—that their faith may be strengthened, their joy and peace in believing abound; that they may give themselves actively to the service of Christ; and that their influence in the family and in the world may be greatly blessed.
5. For the afflicted—that the sick may be healed, and the sorrowful comforted, and their troubles be sanctified to their spiritual welfare.
6. For the tempted—that they be delivered from the evil, and be clothed with "The whole armour of God," and taught the sufficiency of Divine strength alone for safety.
7. For children at school, and for those who have gone forth to the active occupations of life.

DOMESTIC OCCURRENCES.

DEATH.

ODENWALD—June 2nd, at Mazagon, Emma, the wife of Mr. F. Odenwald, aged 38 years.

Advertisements.

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The Board has the pleasure to announce that a GIRLS' SCHOOL of a superior character has been opened, under the superintendence of Mrs. DuBois, in connexion with the Boys' School already established in the Freemasons' Hall.

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For full particulars apply to the Rev. E. H. DuBois, Freemason's Hall, Mazagon.

G. C. REYNELL, Hon. Sec.

Bombay, 6th June 1867.

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